[272] 276

[Picture. Farob, a tea fern. 5/4 natural size.]

Tobacco is indispensible to Hottentots of both sexes. It is the first thing they reach for after waking up in the morning. They have it in the form of large rolls or in firmly packed flat American packets. Because the smoker first cuts (χao) it, then stuffs (//hā/) it in his pipe, they call it χao//hā/b, unless they prefer the foreign word ta·bagab. Wild hemp, da·ab, which the Bechuans are so fond of smoking, is not unknown in Namaland but is more rarely used. The Hottentots are economical smokers. They inhale the smoke deeply, and keep it in as long as they can and let it slowly trail out of their mouth and nose. Particularly economical smokers wipe the tobacco tar into a little leather wallet, ≠nuni·//ga·/rus. If their supply of toabcco is used up, they cut up the leather that is drenched in nicotine and smoke the pieces mixed with chopped straw. [415]

Alcohol was always known to the Hottentots. When they live way out on the veld and cannot get this stimulant except as their ancestors did, [205] they still brew their honey beer, !kχa·/rib. 273

The wild African honey bees (called !habu·b) in Namaland usually build their honeycombs in caves, more rarely in hollow trees. The Hottentot knows exactly the individual parts of the bees' house. He differentiates exactly the pollen (≠na/o·b) stored up in the comb from the virgin honey (hū·/danib). His generic term for honey is dani·b. The waxy bee cells which are joined together into a comb and which float to the surface after being emptied when one makes sugar beer, are called */ha·/mi. The honeycomb in which the brood lies is differentiated by the word /ā/b, and *tsēb or tsērab is the word for the material which the bee uses to roof over the honeycomb. [136] 222 [273] [825]

The cave, near which the bees are seen, is first poked with a long stick as thick as one's finger. If honey sticks to the tip of the stick, a firebrand is placed in the entrance to the cave to drive the bees as far away as possible. Then a man creeps into the cave and breaks off the honeycomb with a wooden forked hoe.

If the cave is too small for a man to creep inside and if the only entrance is a slit the width of a hand, then they use a special honey stick, *!a·rub or !a·nib. They cut a long stick about the thickness of the little finger from the branches of the taai bush or even better from the roots of the thorn tree and attach to the front end with strips of leather two lighter little pieces of wood //gaĩnkχa, the length of a finger, that have a sharp point and are faced towards the back. This 222 413

has caused the old native brews to fall into general disuse, except perhaps in case of illness. The Naman also sometimes still make a kind of mead out of wild honey. The honey is diluted with water, and then brewed with the help of various roots or fleshy stems, e.g. *Pachypodium namaquensis*, so as to produce fermentation. European alcoholic liquors, however, find far too ready a market amongst them now, and excessive drinking is by no means unusual, especially among the detribalized people.

Tobacco, which they did not cultivate themselves, the Hottentots soon learned to appreciate when it was introduced amongst them by the Bantu and by Europeans. It has now come to be almost indispensable to them. Practically all men and women, and even the children, make use of it. Occasionally it is chewed, but far more generally it is smoked. The men often make their own pipes out of serpentine, which they cut with a knife into hollow tubes shaped somewhat like a cigar; or else they use the marrow bone of a medium-sized mammal. The mouth edge of the pipe is thickly stuffed with grass, so as to prevent the ashes of the tobacco from being swallowed; and in company the pipe is passed round from person to person, each taking several deep inhalations to the fullest capacity of his lungs before passing it on to his neighbour. Dagga[1] was formerly also used to a considerable extent, and indeed, according to Kolb, the smoking of dagga was a frequent, even an essential, accompaniment to some of the ceremonies. Nowadays it is much less easy to obtain, for owing to its definitely injurious effects when taken in excessive quantities its cultivation and sale have been restricted by the Government. The Cape Hottentots used to smoke it in horn water-pipes similar to those of the Cape Bushmen.[1]

Sexual Life and Marriage

Extra-Marital Sexual Relations

The sexual life of the Hottentots is no longer so strictly regulated as it seems to have been in the old days. There is now apparently great freedom of intercourse tolerated before and also practised after marriage. Formerly premarital unchastity was severely condemned among the Naman, and even penalized. A girl who had gone wrong was thrashed by her parents, or with their consent, in the presence of her lover, who then received a similar punishment. These beatings were administered under the direction of the head

[1] Kolb, op. cit., 104–5; Albrecht, loc. cit.; Schultze, op. cit., 204, 248.

[1] [Either Indian hemp, or one of two relatively non-toxic herbs, Leonotis leonurus or L. ovata. — Analyst]

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

kitchen, and herein they are very different from the Bushmen and Bergdama; a real Nama never eats the flesh of a wild dog, a monkey, a hyæna, jackal, a lion or a hare. He believes the meat of these animals to be impure and injurious to health. But this custom is also slowly disappearing. 262

9. The Nama from the earliest times has appreciated honey-beer, which he knew how to brew from wild honey by a process of fermentation, and he indulged in smoking "dacha." This "dacha" is a kind of hemp, with a narcotic smoke, which puts the smoker in a state of dreamy insensibility after the first few draughts. 273 276

Recently they have taken to drinking instead of this honey-beer, a kind of sugar-beer brewed in great quantities from sugar, yeast, legumes and water. A Nama who drings his sugar-beer regularly becomes the most miserable and unemployable of individuals. 273

It is a great blessing for the tribe that the acquisition of strong and spirituous drinks is prohibited. The German Government had prohibited the sale of liquor to them and the Mandate Administration has maintained this prohibition. Even if brandy is prohibited, they still have tobacco, coffee and sugar at their disposal, and these three are so essential to the life of a Nama that it has been said exaggeratingly that the Nama having these three means of enjoyment, will be able to live on them without longing for anything else. 276 272 262

V. Religion and Religious Cults.

1. For more than 200 years the majority of Hottentots have more or less been under Christian influence and therefore it will be very difficult to give any reliable account of their real and traditional religion, as only inadequate reports about their religious ideas and customs of the time when they first came in contact with Europeans, are obtainable. The Dutch minister Valentyn, who stayed at the Cape for some time on his homeward journey from India, relates, in about the year 1705, that he heard of the Almighty being called by the name Khouron and that they called the Evil one Dango and Damoh. They also told him of a divine being Tiqua or Tuqua and besides they feared a ghost called Somsoma very much. But Peter Kolbe says in 1719 that it is undeniable that the Hottentots pray to a supreme being which they called Gounia Tiqua. In 1671 Dapper tells of the worship of Humma or Summa, and Missionary Schmidt, who was the first missionary to work among the Hottentots from 1735-1744, writes the name of the Supreme Being Tui-Iqua. According to Wuras the Koranna worshipped Cukoab as their heavenly God, whose name appears in seven different spellings in his small "Bible." It must be remembered that all these reports are from people who were not acquainted with the Hottentot language, and their attempts to reproduce the 797 776

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

out of their villages with their women and children, until there were about two or three hundred of them, men, women and children, in and about the Fort.

After a short while Gogosoa himself, chief of the Goringhaiquas (Capemen), came with the request that he too wished to lay down his weapons together with Chief Chore. And now the Fort became so crowded that there was scarcely room to stand.[27]) Then at the command of Governor Riebeeck a whole cask full of brandy, with a wooden cup in it, was put down in the midst of all the Hottentots. Everyone now began to make good cheer, and to enjoy himself by drinking heartily. The women, too, who were all squatting down with their children, swilled down the brandy like water; although some, out of innocence, drank nothing at all, and others only a little.

When the men began to get giddy and their legs to stagger, so that often they fell to the ground, about two or three hundred pieces of tobacco, each an inch wide, were flung amongst them by handfuls to be scrambled for. Whereupon there ensued such a great clamour and din amongst them that they almost drowned all hearing, and the ringing of the ears became scarcely tolerable. Their uproar was no less violent when after that the same thing was done with bread. After all this scrambling was over, and they had drunk themselves full and were tipsy with the wine, they began to dance and jump about continuously with strange gestures and in a peculiar manner, almost like the bakers over here work the dough in the trays with their feet, by stamping, now with the one foot and then with the other, their buttocks sticking out, and the head always inclined on the one side to the ground. The women were no less jolly during the dancing of the men, clapping their hands and all along singing the self-same song of *ha, ho, ho, ho,* for wellnigh two hours on end. The sound of this singing and handclapping of the women could easily be heard a gunshot away from the Fort. They shout loudly and make an uproar in the same way at night, whenever they observe the approach of some wild beast like the lion or leopard, so that the beast, terrified by the unfamiliar din, slinks away.

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27) The description that follows agrees fairly closely with the account given in D., May 6, 1660.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

raw, and seldom cooked, with entrails and guts as well, first however, pressing out the excrement backwards or squeezing it out with the teeth.

When they find no dead animals, they look along the shore for dead fish, and for limpets, periwinkles and oysters. They also delight in the flesh of sea-dogs or seals, which they kill at night with sticks when these beasts come by thousands to the beach and bleat like calves. The meat they consume raw, or roasted in the fire half done and unwashed. They are likewise no strangers to the blubber of whales and other sea monsters which are now and then washed up on shore. It has happened that they scooped out by handfuls, and gulped down like that, the sun-dried blubber of a whale stranded in the Salt River, also cutting out pieces which they buried under the sand to eat later[72]). At times they tear pieces with their teeth out of their hard sheepskin or sealskin cloaks, and eat these only slightly roasted on coals. The Beachrangers, or Hottentots living along the shore at the Cape, come to the ships of the Dutch, and betake themselves at once to the kitchen, where, if they can, they remove whole handfuls of the fat floating on top of the meat kettle, and toss it into their mouths without bread. They are very fond of our bread, for which they willingly exchange cattle. The Saldanhars or Kochoquas and other neighbouring Hottentots live in the dry summer time on their cattle, but in the winter on certain roots growing in the ground during the rainy season. The honey which collects on the bushes they eat with wax and all. Their sick people they usually feed on cabbage, mallow and mustard leaves, cooked with a little stamped blubber.

They drink water or the milk of their cattle, but also hanker very greedily after brandy and Spanish wine, as well as tobacco; although they become sated and drunk from only a little, when they create a tremendous tumult of shouting and babbling.

Industry.

They trouble themselves with hardly any handicrafts or industries, other than preparing rushes from which to make mats for covering their huts, and herding their cattle and sheep. By watching our countrymen, however, they have learned to forge for themselves the points of their darts and assegais from bits of old iron, which they find thrown away by us here and there.[73]) They use nothing more than one stone as an anvil, and another as a hammer, and make the iron malleable with charcoal.

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[72]) The incident is referred to in van Riebeeck's Dagverhaal, March 1-6, 1654.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

with a prominent navel or a prominent nose. If there be one lame among them, or one maimed in hand, arm, eye, or any other member, that defect he owes to enemy, wild beast, or accident, not to his mother; for the women there, in comparison with other lands, are less subject to disturbance and weakness of the mind, they have healthy bodies, beautifully proportioned limbs and sturdy frames, and they bear splendid children whose vigour only age can weaken and destroy.

Our countrymen went on a trading expedition some distance from this place and encountered a people whose wits were not all of wood; for when our men, who as it happened were nicely groomed, and had either shaved or not yet come to grow a beard, were spreading out their wares for sale and inviting purchasers, this people cast a humorous scoff at them, that they should summon their husbands if they wished to come to terms, for they never did business with women. This from savages![4])

Their hearing is quick, their sense of smell acute, and their sight, as I have said, so keen that when in quest of honey they perform the amazing feat of following with their eyes the tiny bee in its flight to the honeycomb whether it be lodged in a lofty rock or hollow tree or hidden cave. And if perchance, owing to the intervention of thicket, wood, river or other obstacle or hindrance, the bee should elude the sight of the pursuer, then he checks his course, turns his face towards the west, and diligently watches for another bee winging its way on the track of the former; this then serves him for a guide and brings him to the desired prize[5]).

Moreover I have observed that our Africans are led to the bee's nest by the song and flight of a certain little bird that is very fond of honey[6]). It is said that other birds give

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search of honey," he says, "the man will follow the bee as far as he can with his eyes, say at least 15 or 18 yards; in that line of flight he will search for a dropping of the bee and will find it; he will then in the next line of 10 of 15 yards search for another dropping, and the line of these two droppings will indicate the course the bee took to the nest . . . There is a Hottentot at Warmbad who is a great expert in brewing honey beer . . . This fellow told me himself of this manner of finding the honey by following up the droppings of the bees." (*Trans. S. Afr. Philos. Soc.*, 1896, Min. Proc. p. xvi).

[5]) Popularly known in S. Africa as the "honey guide" (*Indicator spp.*). The natives of Bechuanaland and elsewhere still obtain honey through the agency of this bird, as described by G., and are always careful to leave a little behind in payment.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
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the use of it.[8]) And although there are here various excellent salt beds and pools, whose waters turn of their own accord to salt, yet they are ignorant of the use of it. But they do not refuse our pickles, or pickled foods, or salted flesh or fish. Our lettuces also and other vegetables they have at length learned to eat greedily, though at first, mocking the indiscriminate taste of Europeans, they would say that they were only fit to be eaten by cattle along with the grass of the field. Then, if asked to lunch or dinner, they would retort, make the oxen your guests, pile up the grass, boasting that they could endure fasting and had learned to bear poverty from childhood. And indeed on a close view of their whole life I have come to know that they are very patient of scant living and order their whole existence in the rigorous manner of the Rechabites.

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Our neighbours drink water and milk, but the distant tribes quench their thirst also with curds and various sorts of beer. This, which is like Rotterdam beer, is made by the women two hundred and more miles from here in huge earthenware vessels, and is of two qualities.[9]) The women also bake a coarse bread, and pound a grain unknown to our countrymen which produces a white flour and is very nutritive; it is of three sorts, and is somewhat bigger than millet, and not very different from it and panic-grass.[10]) On the women lies the burden of the household, and also the education of the children and cultivation of the fields.

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If a woman among them bear twins, they rear them, giving them to the mother to be cherished and fed. In this they differ greatly from the nearer tribes and those who live among us, for their custom is, when twins are born, to take one of them, of course the girl, for they always preserve the male, and cast it with hideous cruelty to the birds and beasts to tear and rend in some thicket, or to bury it alive in the earth. The reason they allege is that

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Europeans do so" (Moodie, *Record*, 417). Grevenbroek evidently had these statements in mind when writing the passage above. Schreyer (op. cit., 45) says that Hottentot men were forbidden to drink sheep's milk, which was a food fit only for women.

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[9]) Soga (*The Ama-Xosa*, 399-401) also speaks of two varieties of Kafir beer, *utywala*, a mild inebriant, mostly used at social gatherings, and *amarewu*, a non-intoxicant kind, used for private and domestic drinking. The "Stavenisse" crew said the Amaxhosa had corn from which "they make very well tasted and nourishing bread, and brew beer both small and strong, which is not unpleasant in taste, and which they keep in earthen vessels" (Moodie, *op. cit.*, 418).

[10]) Kafir corn (*Holcus sorghum*). The "Stavenisse" crew reported the existence of three kinds of this corn (Godée-Molsbergen, *op. cit.*, 67).

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11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Wikar has a full description of these bows and arrows of the Bushmen and of the pastoral people who dwell along the river (" de veeryke naties langs deeze rivier leggende " (G. M. ii. p. 130-131) as also the poisons used by them and their origin (ibid. pp. 131-133).

PASTIMES

The making of the *!goa !karib* (honey beer)

danisa u: ***≠ke:i.***

//nãib ina !hũe, ina /kũ /kũe, ina //karae, ina thamsa !kaib ab u:e. ina danis /kwa ≠gobe.

ina /kamsa //gammi ha ≠na ≠amme. ina o !go kx$^{\ell}$aie. ina /kũ /kũe.

Translation :

Honey is put in.

The ***//nãib*** root is stamped. It is boiled. Then it is sifted. Then its soft portion is taken. Then it is mixed with the honey.

Then boiling water is poured around it. Then it is covered up. Then it boils itself.

Note :

Beer-making is given under the present heading, as the beer was an essential part of all festivities. It has often been the subject of travellers' remarks, Thunberg, Wikar and Alexander, to mention the most prominent among them. Thunberg (1774 " ***Travels.***" II p. 150 and 167) calls the substance which acts as the fermenting agent by its Dutch name ***moer-wortel***. Wikar (1778-1779, G. M. II, p. 92) has given a very full description : " Every day our company makes beer, the " dregs " (***moer***) through which the beer works is the root of the above-named ***haap*** or " haarwortel," which is dried and stamped and helps the warm, sweet honey water to work."—a description which concords with the Korana text given to me by ***Tabab***. Wikar adds some further interesting details about the feasting that follows. The ***//nãib*** was described by ***Tabab*** as " 'n wortel met rooi blommetjes." According to Pettman (***Africanderisms,***) the ***Mesembryanthemum Mill*** is the root used. It seems that different roots were used in different places.

Games

(i) The ***//hu:s***. This game is well known from the descriptions of observers like Schultze (***Aus Namaland und Kalahari***, p. 313-315). The

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

he insisted upon my accepting it; because he believed that, as long as I refused to accept his cow, I had not forgiven him. I afterwards made him a present of ammunition, and, as anxious as a Nama is to possess that most precious material, he said: "No; you want to pay my cow, and I shall not accept it."

My father was missionary of the Rhenish Mission Society in Bethany, Great Namaqualand. The year 1848 was a very lucky year; the desert was a flower-garden, and honey was brought by waggon-loads to the station; but honey-beer (ǃkharis) was also made in immense quantities, and the new converts very soon had too much of a good thing. The following Sunday my father expressed his indignation at their drunkenness, and said: "I wish, after you have made such bad use of what the heavenly Father has given you to enjoy moderately, that He never again will give you a year so rich in honey!" Strange enough, up to this date there has never again been an abundance of honey. When, a few years ago, I asked the old chief, ǂǁNaiχab of Bethany, quite accidentally, if he could get me some honey, he answered: "What, you ask me for honey? and your father has cursed the bees not to make honey. Tell him, at first, to take back his curse and you will again eat honey."

29. The eclipse of the moon is always considered a bad omen. Hunting parties, or an expedition of war, will certainly return home, and they say, "ǁGaunabi ge dahe hã," we are overpowered by ǁGauna. They commence to cry aloud, and say, "torob ni ha, ǁõ ge ni," war is approaching, we are going to die. The same is said at the appearance of the Aurora australis, or if the awful tail of a comet is seen in the blue vault.

There are some superstitions of a very recent date, which show that the mythological power is still alive.

30. If the cold westerly sea breeze (huri-ǂoab) is blowing,